

Radicalism and Poverty in Indonesia

Rosiady Husaenie Sayuti, Ph.D.

Program Studi Sosiologi, Universitas Mataram, Nusa Tenggara barat, Indonesia

Email: sayuti@unram.ac.id

Abstract

The history of radicalism in Indonesia, especially those rooted in religious teachings, has been quite long. In this context, radicalism is understanding and a group of people who believe in a specific understanding that is generally confronted with or not symmetrical with what society generally understands. In the history of Indonesian independence, radicalism has always been synonymous with the movement to seize power from the ruling government or establish a new state or new regime, as is the history of DI/TII, PRRI/PERMESTA, Komando Jihad, and others. This study aims to find out people's perception of the meaning of radicalism in Indonesia. Whether people's views on radicalism remain as seen above, or has it begun to change. Similarly, related to the factors that cause the emergence of understanding and followers of radicalism in Indonesia. What factors influence society so that they are interested in joining the understanding or even the radicalism movement. One of the conclusions of this study is that factors that can affect a person or group of people associated with radicalism are poverty factors. The difficulty of everyday people's lives is one of the contributing factors. Therefore, this research focuses more on how poverty can be a fertile field for the growth of radicalism in Indonesia. In addition to poverty, this study also examined other factors concerning radicalism, such as religious and political factors. Is then radicalism, in the meaning written above, minimized or even eliminated from Indonesia? What strategy should be implemented if the public argues that radicalism can be eliminated? The output of this research is a model that can be developed to eliminate or at least minimize radicalism in Indonesia.

Keywords: *radicalism, poverty, and the history of Indonesia.*

A. INTRODUCTION

Nowadays, the issue of radicalism and terrorism is widely discussed by various circles in Indonesia. It was starting from religious leaders, government, and academia to the general public. The issue of radicalism and terrorism has become public consumption because acts of radicalism in Indonesia have occurred several times, from independence to this reform era. (Dijk, Van, Kaptein Kees, & Nico, 2006). It is in line with the open door of democratization that has provided opportunities for various groups' growth with various aspirations. The problem in Indonesia, the phenomenon of radicalism is often associated with Islamist groups. The radicalism that leads to acts of terrorism can grow from various root causes such as economic, political, social, and so on (Wahid Foundation, 19 September 2020). The history of radicalism in Indonesia, especially those rooted in religious teachings, has been quite long. In this context, radicalism is understanding and a group of people who believe in a particular understanding that is generally confronted with or not symmetrical with what society generally understands.

The roots of radical Islamic movements in Indonesia began to rise to the surface since Indonesia's independence. Radical Islamic movements such as DI/TII (Darul Islam/ Indonesian Islamic Army) and the Islamic State of Indonesia (NII) emerged in the 1950s. Until the era of reform, radical Islamist groups are growing. The influx of radical Islamic groups such as Majelis Mujahideen Indonesia (MMI), Hizbut Tahrir Indonesia, Laskar Jihad, Islamic Defenders Front to Surakarta Islamic Youth Front marks the re-emergence of radical Islamic movements in Indonesia (Thoyib, 2018). Not a few radical Islamist groups in Indonesia are linked to the International radical movement. Even openly involved in acts of terror that occurred in the world International (Asrori, 2015)

The problem of radicalism that leads to acts of terrorism certainly has implications for the stigma attached to Islamic groups labeled as radical religions. It is because someone who commits acts of terror in Indonesia often in the name of Islam. So the Islamic group has always been dragged into a murky current of radicalism (Shodiq, 2015). Although the assumption is easily broken and the Islamic group can come out of this murky current of radicalism, but the fact that the perpetrators of terror in Indonesia come from radical Islamists psychologically enough to disturb the Muslims as a whole. Whereas Islamic groups in Indonesia were previously known to have a high tolerance among fellow human beings, but now must be defiled by radical movements on behalf of Islamic groups (Wahid Foundation, September 19, 2020).

This kind of radicalism movement is caused by several factors that have dragged a person into the current vortex of radicalism. Based on Asrori (2015) research, at least three factors influence the occurrence of radicalism in Indonesia namely, developments at the global level, the spread of Wahabism, the poverty factor. Referring to the references above, this study wants to discuss in focus one of the factors that cause radicalism in Indonesia, namely poverty. Besides, other factors are discussed, namely religious and political factors of government. Although it does not directly affect the occurrence of radicalism, the condition of poverty that afflicts society can be fertile lading for the growth of poverty (Asrori, 2015; Sayuti, 2020).

Based on data from the Central Statistics Agency (2020) until March 2020, Indonesia's poverty rate has again increased by 9.78 percent. Compared to September 2020, Indonesia's poverty rate increased by 0.56 percent and increased by 0.37 percent in March 2019. It means that Indonesia's poor population is currently 26.42 million people or increased by 1.63 million people towards September 2020 and increased by 1.28 million people towards March 2020 (BPS Poverty Profile, 2020; Sayuti, 2020). This condition is caused by the Covid-19 Pandemic, which impacts changing behavior and economic activities that encourage the increase in poverty. In this case, one thing to note and be aware of is the possibility of radical movements that lead to acts of terror. Mohamad Faisal Nursyamsi, Chairman of the Movement for Organizational and Organizational Relations (Garhabanlog) of the Central Board of Islamic Unity (PP Persis), also reminded the Covid-19 Pandemic is not just a health problem. However, its social impact can also give rise to social and cultural diseases that lead to exclusive and radical views (Media Indonesia, 2020).

As stated above, this study is fascinating to be appointed and studied in depth. It is because the issue of radicalism and poverty is still an actual contemporary issue to talk about. Through this study, it is hoped to contribute to overcoming the problem of radicalism in Indonesia. The Indonesian nation can counter radicalism and acts of terrorism that threaten the resilience of the nation and the integrity of the Republic of Indonesia.

From the explanation above, this research aims to understand more deeply from a society's perspective on the relationship between radicalism and whether the poverty factor

affects a person to become radicalized? It also to know other factors, from society's perspective, that influence the occurrence of radicalism and the strategies suggested by the public related to efforts to eliminate or at least minimize the movement of radicalism in Indonesia.

METHODE

This research uses a survey method conducted by using a questionnaire as a data collection tool. According to Singarimbun (2012), survey research is a study that takes samples from the population studied using questionnaires as a data collection tool. Meanwhile, Sugiyono (2010) said that the survey method is used to naturally obtain real data from certain places. Researchers used questionnaires, tests, and constructed interviews to obtain data. Considering the on-going covid-19 pandemic situation, researchers used an online questionnaire or google form that was disseminated through Whatsapp Group. Google form is a tool that helps create surveys and facilitates the process of collecting data online so that researchers do not need face-to-face interviews. The survey was conducted from 21-29 September 2020 from the preparation stage, questioner dissemination, data entry to reporting. The number of respondents who gave answers in this survey was 125 respondents.

RESULT AND DISCUSSION

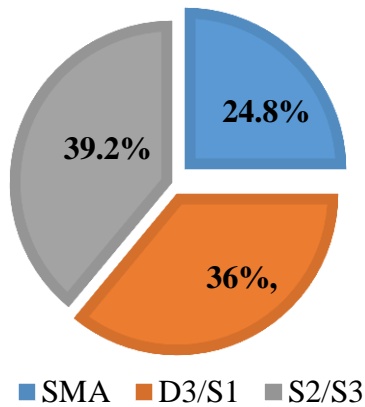
1. The Meaning of Radicalism

Before elaborated further on radicalism and poverty, it is essential to explain at the beginning related to the definition of radicalism and terrorism. It is essential to equate perceptions related to the studies discussed in this article. So that views on radicalism and terrorism do not deviate from the context, and we gain a complete understanding of the problem.

In terminology, radicalism comes from the Latin radix, which means root (tree). Furthermore, this word's meaning can be explained as a strong handle, a belief that has a deep meaning to the root of the problem. We can understand that a person who thinks radically must have a fundamental and deep understanding of a problem. They tend to maintain beliefs and have the determination to maintain deep thinking and detail like a root (Jonah, 2017). However, the radicals referred to here are in the sense of thoughts or actions that have led to violent behavior and actions that can harm others in terms of material and non-material. Kamaldheep Bhui et al. (2014) researched the meaning of radicalism and the extent to which a person's level of education and social background influence his perspective on radicalism.

2. Characteristics of Respondents

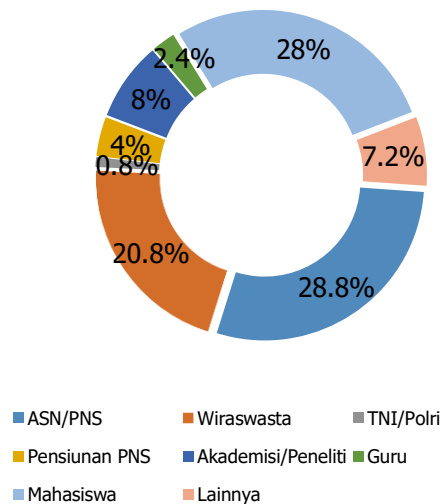
Pic 1.
Last Education



Source: Data processed by researchers based on survey results

Based on incoming and verified respondents' answers, preliminary information about the profile of respondents surveying radicalism and poverty in Indonesia judging by the last education and type of work. Based on the latest high school education as much as 24.8% of respondents, the last education D3 / S1 as much as 36% and 39.2% of respondents are graduates of S2 / S3 (Figure 1). In other words, those who were respondents in this study were educated people.

Pic 2. Respondent's Work



Source: Data processed by researchers based on survey results

Based on the survey results obtained a spread of respondents viewed from work backgrounds sequentially based on the percentage of 28.8% of respondents working as ASN / civil servants, 28% of respondents as students, 20.8% of respondents working as self-employed,

and the rest spread across various types of other jobs, such as formal and informal sectors (Figure 2). In other languages, those who were respondents in this study belonged to the upper-middle-class when viewed in employment terms.

3. Knowledge of radicalism

To measure respondents' level of knowledge related to radicalism, the indicators used are the popularity of radicalism among the community and the extent to which they understand the meaning of radicalism. The question is, "have they ever heard the term radicalism," and then "do they understand the meaning of radicalism."

Table 1. The level of public knowledge about radicalism

Expalanation	Have Heard		Understanding Radicalism	
	Yes	No	Yes	No
Total Respondent	99,2%	0,8%	87,2%	12,8%
High school	24%	0,8%	21,6%	3,2%
Diploma/Undergraduate	36%	0%	31,2	4,8%
Master/PhD	39,2%	0%	34,4%	4,8%

Source: Data processed by researchers based on survey results

To measure respondents' level of knowledge related to radicalism, the indicators used are the popularity of radicalism among the community and the extent to which they understand the meaning of radicalism. The question is, "have they ever heard the term radicalism," and then "do they understand the meaning of radicalism."

Based on respondents' level of education, when viewed from high school education, as many as 24% said they had heard the term radicalism, and 0.8% said they had never heard the term radicalism. While the educated D3 / S1, as much as 36% and S2 / S3 as much as 39.2% said they had heard the term radicalism. Furthermore, 22% of high school-educated respondents knew the term radicalism, as many as 3% answered do not understand. While the educated D3 / S1, as much as 31% understand radicalism and 5% do not understand. S2/S3, as much as 34% understand the term radicalism. It means that the high level of public knowledge on radicalism, when viewed from the level of education, is known that the higher educated society then their knowledge of radicalism is higher. It means that radicalism is not a new term unfamiliar to society because radicalism is growing so fast as the taps of democratization in Indonesia open so that the public endlessly discusses radicalization.

Today radicalism and terrorism are caused by various factors that cause this problem to arise. It is not just religious factors that drag a person into the steep chasm of radicalism. However, the following factors can also result in a person being involved in the radicalism movement. Fatkhuri (2017) mentioned two factors supporting the emergence of radicalism and terrorism in Indonesia, namely economic deprivation and political injustice. Concerning economic problems, he thinks there are two fundamental reasons that economic injustice can give birth to radicalism and terrorism.

First, radicalism and terrorism are born from the womb of poverty, which creates frustration for them for not surviving in their lives. Groups like this are particularly vulnerable to two things; 1) radicalization (violence); 2) easily influenced by outside parties (specific groups) for a wide range of interests. This condition will make it very easy for the leaders of terrorists (jihadists) to indoctrinate with misleading teachings against the poor.

Second, public dissatisfaction with government policy in certain areas, especially the economy, marginalizes the lower society. So that, in turn, can give birth to radical actions in a person. Although not influenced by outsiders for specific interests, as mentioned in the first point, marginalization and discrimination ultimately fuel public dissatisfaction, disadvantaged groups, making it easy for the group to commit acts of violence (Fatkhuri, 2012).

4. Radicalism and poverty

To measure the relationship between radicalism and economics and radicalism and poverty, the indicator used is the public perception of the relationship between radicalism and economics and radicalism and poverty.

Table 2. Radicalism, Poverty and Economy

Explanation	Radicalism and Economy			Radicalism and Poverty		
	Yes	No	Not Know	Yes	No	Not Know
Total Respondent	59,2%	34,4%	6,4%	47,2%	45,6%	7,2%
High school	17,6%	4,8%	2,4%	15,2%	6,4%	3,2%
Diploma/Undergraduate	14,4%	18,4	3,2%	10,4%	24,4%	3,2%
Master/PhD	27,2%	11,2%	0,8%	21,6%	16,8%	0,8%

Source: Data processed by researchers based on survey results

To find out this, the questions asked are "whether radicalism is related to the economy" and "whether radicalism is related to poverty." From the data above, it can be found that in general, it can be concluded that most respondents say radicalism has a relationship with the economy of 59.2%. While 47.2% of respondents said, radicalism is related to poverty. It means that most respondents consider that radicalism has something to do with the economy and poverty.

Judging from high school education, 17.6% of respondents said radicalism is related to the economy, and 4.8% of respondents said they were unrelated, and another 2.4% answered no idea. While at the education level D3 / S1, as many as 14.4% of respondents said radicalism is related to the economy, 18.4% said unrelated, and another 3.2% answered do not know. Meanwhile, at the S2/S3 education level, as many as 27.2% of respondents answered radicalism related to the economy and 11.2% of respondents answered no relation, and 0.8% others answered do not know.

According to Shahbaz (2013), a country with weak economic conditions, uneven distribution of income, and a large number of poor people will increase the growth of radicalism and terrorism. This can also be seen from the data that shows, based on the level of education, as many as 15.2% of high school-educated respondents say poverty has a connection with radicalism. Meanwhile, 6.4% of respondents said poverty was not related to radicalism, and another 3.2% said they did not know. Meanwhile, 10.4% of D3/S1 educated respondents said poverty is related to radicalism, and 24.4% of respondents said radicalism is not related to poverty, and another 3.2% said they did not know. While at the S2/S3 education level, as many as 21.6% of respondents said poverty is related to radicalism, and as many as 16.8% said there is no link between poverty and radicalism, and another 0.8% said they did not know. This means that the higher a person's level of education, the better their knowledge of the factors that cause radicalism.

5. Radicalism and Religion

Ariwibowo (2017) said radicalism is a flow or understanding that wants a drastic social, economic, and political change radically and violently. These radical movements are usually delivered through a fundamental religious foundation with a very high religious fanaticism. Adherents of this understanding often use a colossal means of violence and coercion to understand different groups to express their views or attitudes (Yunus, 2017). Radicalism movements are then often linked to the religion of Islam. At the same time, this movement can come from a diverse axis, such as economic, political, social, etc.

Islamic radicalism emerged as a movement on behalf of Islam, using various forms of violence to establish an "Islamic State" (Thalib, 2017). This movement uses various means by fighting against anyone who has different views from this group. They regard other groups of different views as enemies that must be fought without compromise. Firm and hard is an inherent characteristic in the body of the radical Islamic movement. This radical movement that carries Islam's flag is synonymous with resistance and violence intended to change social, political, economic, and religious issues. The group carried out its radical actions in a drastic, violent, and uncompromising manner.

Table 3. Radicalism and religion

Sxplanation	Radicalism and religion		
	Yes	No	Not know
Total Respondent	35,2%	61,6%	3,2%
High school	12%	12%	0,8%
Diploma/Undergraduate	12,8%	21,6%	1,6%
Master/PhD	10,4%	28%	0,8%

Source: Data processed by researchers based on survey results

To measure the relationship between radicalism and religion, the indicator used is the public perception of the relationship between radicalism and religion. To know this, the question asked is "whether radicalism is related to religion." From the data above, it can be found that in general, it can be concluded that most respondents say radicalism is not related to religion, which is 61.6%. This means that most respondents consider that radicalism has no connection with religion.

From the table above, we can see that a large number of respondents argue that radicalism is not rooted in religious understanding. Based on the level of education, it is known that as many as 12% of respondents who are high school educated say radicalism is related to religion and 12% of respondents say unrelated, and another 0.8% answer do not know. While at the D3/S1 education level, as many as 12.8% of respondents said radicalism is related to religion, 21.6% said unrelated, and another 1.6% answered do not know. Meanwhile, at the S2/S3 education level, as many as 10.4% of respondents answered radicalism related to religion, and 28% of respondents answered no relation, and 0.8% others answered do not know. From this data, respondents argue that religion is not the only factor that causes the problem of radicalism in Indonesia.

6. Radicalism dan Politics

To measure the relationship between radicalism and religion, the indicator used is the public perception of the relationship between radicalism and politics. To know this, the question

asked is "whether radicalism is related to politics". From the data above it can be found that in general, it can be concluded that the majority of respondents say radicalism is related to the politics of 84.%. This means that most respondents consider that radicalism has a connection with politics.

Table 4. Radikalism and Politics

Explanation	Radicalism and Politics		
	Ya	No	Not know
Total Respondent	84%	14,4%	1,6%
High school	24%	0,8%	0%
Diploma/Undergraduate	28%	6,4%	1,6%
Master/PhD	32%	7,2%	0%

Source: Data processed by researchers based on survey results

The increasing openness of political taps has resulted in radicalism and terrorism overgrowing in Indonesia. This can be seen from the table above, which shows most respondents say radicalism has a connection with politics. Based on the level of education, it is known that as many as 24% of high school-educated respondents say radicalism is related to politics, and 0.8% of respondents say it is not related. While at the D3/S1 education level, as many as 28% of respondents said radicalism is related to politics and 6.4% of respondents said unrelated, and another 1.6% answered do not know. Meanwhile, at the S2/S3 education level, as many as 32% of respondents responded to radicalism related to poverty, and 7.2% answered no relation.

Besides, looking at the poverty data released by BPS, of course, we should be aware of the potential for radicalization movements and acts of terror that drag on the poor. This group is certainly very vulnerable to being caught up in the problem of radicalism. This is because their economic condition is weakened so that it is easily instigated and influenced by certain groups interested in carrying out radicalism. Psychologically, poor communities also tend to be easily influenced. So these radical groups are easy to indoctrinate to carry out radical movements to acts of terror. This should undoubtedly get serious attention from the government and related parties to be aware of potential acts of terror in line with Indonesia's increasing poverty rate.

7. Poverty and Radicalism

As Hippel (2009) also suggested, a person who is entangled can allow someone to fall into an act of radicalism because they are interested in getting charity assistance from other parties. Hipel (2009) gives an example that some Islamic groups and political parties assist the poor, including the Al-Qaeda movement that can expand its influence because it assists the poor.

Table 5. Poverty of Fertile Lands Radicalism

Explanation	Poverty of Fertile Lands Radicalism		
	Agree	Not Agree Setuju	Tidak Tidak tahu
Total Respondent	55,2%	37,6%	7,2%
High school	18,4%	4,0%	2,4%
Diploma/Undergraduate	15,2%	16%	4,8%
Master/PhD	21,6%	17,6%	0%

Source: Data processed by researchers based on survey results

To find out if poverty is a fertile ground for the development of radicalism in Indonesia, the indicator used is people's perception of it. The question is "whether to agree if it is said that poverty is fertile ground for the growth of radicalism." From the data above, it can be found that in general, it can be concluded that the majority of respondents fear poverty is a fertile ground for the development of radicalism of 55.2%. This means that most respondents consider that poverty is a fertile ground for the growth of radicalism in Indonesia.

The table above shows that some people agree that poverty is a fertile ground for radicalism in Indonesia. It is also evidenced-based on the last education as many as 18.4% of high school-educated respondents said they agreed that poverty is a fertile ground for radicalism and 4% of respondents said they disagreed, and another 2.4% answered no idea. At the D3/S1 education level, as many as 15.2% of respondents said they agreed that poverty is a fertile ground for radicalism growth, and 16% of respondents said they disagreed, and another 4.8% answered no idea. Meanwhile, at the level of S2/S3 education, as many as 21.6% of respondents said they agreed that poverty is a fertile ground for radicalism growth, and 17.6% of respondents said they disagreed, and another 0% said they did not know.

Table 6. Poverty of Fertile Lands Radicalism

Explanation	Poverty of Fertile Lands Radicalism		
	Agree	Not Agree	Not Know
Total Respondent	55,2%	37,6%	7,2%
Civil Servent	11,2%	16,8%	0,8%
Private	16%	4%	0,8%
Military	0%	0,8%	0%
Retired	0,8%	2,4%	0,8%
Akademia/researcher	4,8%	3,2%	0%
Teacher	0,8%	1,6%	0,%
Student	16,8%	7,2%	4,0%
Etc	4,8%	1,6%	0,8%

Source: Data processed by researchers based on survey results

The same is shown in table 6 above; most respondents who are as much as 55.2% when viewed from his work say poverty is a fertile ground for the growth of radicalism. Further seen from the background as ASN / civil servants as much as 11.2% said they agreed if poverty is a fertile ground for radicalism growth, and 16.8% of respondents said disapprove and another 0.8% answered do not know. 16% of people from self-employed backgrounds said they agreed that poverty was a fertile ground for radicalism, and 4% of respondents said they disagreed, and another 0.8% said they did not know. A person with a background as TNI /Polri as much as 0% said they agreed that poverty is a fertile ground for the growth of radicalism and 0.8% of respondents said they disagreed. A person with a background as a retired civil servant, as much as 0.8% said they agreed that poverty is a fertile ground for the growth of radicalism, and 2.4% of respondents said they disagreed, and another 0.8% answered no idea. 4.8% of people with a background as academics/researchers said they agreed that poverty is a fertile ground for radicalism, and 3.2% of respondents said they disagreed, and another 0% said they did not know. A person with a background as a Teacher as much as 0.8% said they agreed that poverty is a

fertile ground for radicalism and 1.6% of respondents said they disagreed and another 0% said they did not know. 16.8% of students agreed that poverty is a fertile ground for radicalism, and 7.2% of respondents said they disagreed, and another 4.0% said they did not know. As well as respondents who work in BUMN, BUMD, International Institutions, etc., as many as 4.8% said they agreed that poverty is a fertile ground for the growth of radicalism and 1.6% of respondents said they disagreed, and another 0.8% answered no idea.

Based on the findings above, most respondents said that poverty is a fertile ground for radicalism in Indonesia. It also strengthens Tukina's research (2011), when poverty is increasingly widespread, radicalism and acts of terrorism will thrive in society. Various problems, such as criminality, violence, and coercion also arise due to poverty in people's lives. Terrorism is a form of criminality and violence in the name of a particular religion.

If asked further why poverty is a fertile ground for radicalism in Indonesia, based on high school education level, as much as 26% say because the poor are more easily influenced, 3% say because the poor are poor less educated, 2% say because the poor are less informed. D3/S1, as many as 23% said because the poor are more comfortable to influence, 3% say because the poor are poorly educated, 3% because the poor are less informed. S2/S3, as many as 23% say because the poor are easier to influence, 2% say because the poor are poor less educated, 3% because the poor are poor, 3% because the poor are less open.

8. Radicalism in Nusa Tenggara Barat Province

To know the public perception of a person's involvement in the radicalism movement in NTB the indicator used is the level of public knowledge of it. The question asked was "whether to have heard of any people involved in radical movements in NTB." From the survey data, it can be found that the number of those who are not aware of radicalism in NTB with those who know the existence of radicalism in NTB is balanced. It can be concluded that from the perspective of the community can be stated that the Movement radicalism is indeed in NTB.

Table 7. Radicalism in Nusa Tenggara Barat Province

Keterangan	Radicalism in Nusa Tenggara Barat Province		
	Ya	Tidak	Tidak tahu
Total Respondent	40%	39,2%	20%
High school	7,2%	9,6%	8%
Diploma/Undergraduate	10,4%	17,6%	8%
Master/PhD	23,2%	12%	4%

Source: Data processed by researchers based on survey results

In the table above, it appears that the radicalism movement in NTB is still relatively unknown to the public. It was seen at the high school education level as many as 7.2% of respondents had heard of people involved in the radicalism movement in the NTB area, 9.6% never, and 8% answered do not know. D3/S1 as many as 10.4% of respondents had heard of people involved in the radicalism movement in the NTB area, 17.6% never and 8% did not know. S2/S3, as many as 23.2% of respondents had heard of people involved in the radicalism movement in NTB area, 12% never, and 4% answered do not know.

Tabel 8. Radicalism was eliminated from Indonesia

Expalation	Radicalism was eliminated from Indonesia		
	Yes	No	Not Know
Total Respondent	70,4%	19,2%	10,4%
High school	17,6%	4%	3,2%
Diploma/Undergraduate	25,6%	4,8%	5,6%
Master/PhD	27,2%	10,4%	1,6%

Source: Data processed by researchers based on survey results

To find out if radicalism can be eliminated from Indonesia, the indicator used is people's perception of it. The question asked is, "do you think radicalism can be eliminated from Indonesia." From the data above, it can be found that in general, it can be concluded that most respondents say that radicalism can be eliminated from Indonesia by 70.4%. It means that most of the respondent's enough optimization radicalism can be eliminated from Indonesia.

As many as 17.6% of respondents said radicalism could be eliminated from Indonesia at the high school education level, 4% answered no, and 3.2% answered do not know. At the education level of D3/S1 as many as 25.6% of respondents said radicalism could be eliminated from Indonesia, 4.8% of respondents answered no, and 5.6% of respondents answered do not know. While S1/S2-educated respondents said that as many as 27.2% of respondents said radicalism could be eliminated from Indonesia, 10.4% of respondents answered no, and 1.6% answered they did not know.

Although most respondents said radicalism could be eliminated from Indonesia, we often encounter ex-terrorists who repeat their acts of terror. The punishment that has been given does not seem to deter them. The welfare condition of the families of ex-terrorists below the poverty line was one of the factors that resulted in their repeated actions. The social welfare condition of these former perpetrators of terrorism must undoubtedly get the attention of the government. Many ex-terrorism acts repeat his actions because he has no job, so there is no other way to commit acts of terror to support his family. So the only option is to repeat the act of terror. Through the empowerment of economic welfare, it is hoped that the radical actions they take because of the economic downturn is not repeated.

9. Countering Radicalism Strategy

To know the strategies that can be done in tackling radicalism in Indonesia, the indicator used is public perception. The question asked is, "What strategies can be implemented to counter radicalism in Indonesia."

Tabel 9. About the Strategy for Countering Radicalism

Expalation	About the Strategy for Countering Radicalism			
	Approach to Communiey	Empowering the Community	Law Ecfornment	Etc
Total Respondent	14,8%	63,6%	15,9%	5,7%
High school	3,4%	18,2%	3,4%	1,1%
Diploma/Undergraduate	5,7%	21,6%	8%	1,1%
Master/PhD	5,7%	23,9%	4,5%	3,4%

Source: Data processed by researchers based on survey results

From the data above, it can be known that in general, it can be concluded that most respondents say empowerment is used as a strategy that can be done to overcome the problem of radicalism in Indonesia. This means that most respondents want empowerment for those involved or have been involved in radical movements and terrorism.

The government and society have made various efforts to prevent and overcome the radicalism and terrorism movement in Indonesia. It can be said that the efforts made have shown significant success. However, there is still much effort to provide a sense of security to the community from the threat of radicalism and terrorism. Based on data found at the high school education level, the strategies chosen to prevent and overcome the radicalism and terrorism movement in Indonesia are as much as 3.4% through the approach of related figures, 18.2% of community empowerment programs involving them, 3.4% of law enforcement that is harsh on them. Based on D3/S1 education level, the chosen strategy is as much as 5.7% through the approach of related figures, 21.6% of community empowerment programs involving them, 8% of law enforcement that is harsh on them. Based on the last level of education, S2/S3, the chosen strategy is as much as 5.7% through corresponding figures, 23.9% of community empowerment programs involving them, and 4.5% of law enforcement that is harsh. This means that most respondents said that the strategy through empowerment is considered more effective to break the chain of radicalism movement in Indonesia.

The research conducted by Asrori (2015) provides one of the criticisms, namely the handling or efforts made by the government in overcoming radicalization. For former perpetrators of terrorism, the government's handling only emphasizes the humanitarian aspect's de-ideological aspect. They consider economic welfare to be more critical to support their families after returning to society. Therefore, the government should prioritize the path of welfare in its handlers. Ex-terrorists are happy enough to be back in society and have a job to support their families. This certainly strengthens the results of this research, which, as a large number of respondents said, community empowerment programs for them become a strategy that can be done to eliminate radicalism in Indonesia.

CONCLUSIONS AND SUGGESTIONS

CONCLUSIONS

Based on the survey results that have been presented above can be concluded several points as follows:

1. There is a significant link between radicalism and poverty. From a community perspective, poverty is a fertile ground for the growth of radicalism.
2. In terms of public knowledge related to radicalism, it can be concluded that, in general, people's knowledge of radicalism is relatively high.
3. The level of education also affects people's knowledge related to radicalism, where the higher the level of education as a person, the better the understanding related to radicalism.
4. Other factors that can influence the growth of radicalism are religious beliefs and political factors.
5. The recommended strategy to reduce radicalism in Indonesia is through community empowerment strategies.

It must be designed in such a way that those exposed should be targeted in community empowerment.

SUGGESTIONS

1. The distribution of knowledge about radicalism and terrorism must be more evenly distributed to all social elements.
2. Sustainable community empowerment by involving vulnerable groups that can carry out radicalism and terrorism in Indonesia must still be held.

Bibliography

- Affandy, Sa'dullah. (2016, Oktober 18). Akar Sejarah Gerakan radikalisme di Indonesia. Wahid Foundation. Diakses dari <http://wahidfoundation.org/index.php/news/detail/Akar-Sejarah-Gerakan-Radikalisme-di-Indonesia>.
- Antara. (2020, Juni 18). Waspada Virus Radikalisme Saat pandemic. Media Indonesia. Diakses dari <https://mediaindonesia.com/read/detail/321632-waspada-virus-radikalisme-saat-pandemi-covid-19>.
- Ariwidodo, Eko. (2017). Shifting Paradigm of Modern Islam Fundamentalism as Islamized Space Autonomy in Indonesia, *Kars Journal of Social and Islamic Culture*, 249-283 DOI: 10.19105.
- Asrori, Ahmad. (2015). Radikalisme di Indonesia: Antara Historisitas dan Antropositas. Volume 9, Nomor 2. *Kalam: Jurnal Studi Agama dan Pemikiran Islam*.
- Dijk, Van, Kaptein Kees, J.G., & Nico, (2006) *Islam Politics and change: The Indonesian Experience after the fall of Suharto*, Leiden University Press, Cet.ke-1.
- Efendi, Sofian. (2012). *Metode Penelitian Survei*. Jakarta: LP3ES.
- Fatkhuri. (2012). Faktor Pendorong Terbentuknya Radikalisme dan Terrorisme di Indonesia. Jakarta: Universitas Pembangunan Nasional Veteran Jakarta. Diakses dari https://www.researchgate.net/publication/318054171_FAKTOR_PENDUKUNG_TERBENTUKNYA_RADIKALISME_DAN_TERORISME_DI_INDONESIA
- Hippel, Karin. (2009). The role of terrorism in radicalization and terrorism. *Center for Strategic and International Studies*.
- Kamaldeep Bhui, Nasir Warfa, Edgar Jones (1990). Is Violent Radicalisation Associated with Poverty, Migration, Poor Self-Reported Health and Common Mental Disorders? PLOS ONE, Published: March 5, 2014 Published: March 5, 2014 <https://doi.org/10.1371/journal.pone.0090718>
- Marhaeni, Harmawanti. (2020, Juli 15). Data BPS terkait Profil Kemiskinan di Indonesia Maret 2020 No.56/07/Th.XXIII, 15 Juli 2020. Diakses di <https://www.bps.go.id/pressrelease/2020/07/15/1744/persentase-penduduk-miskin-maret-2020-naik-menjadi-9-78-persen.html>.
- Parolin, Christina. (2010). *Radical Spaces: Venues of Popular Politics in London, 1790-c. 1845*. Australia: ANU E Press.
- Sayuti, Rosiady H., 2020. Analisis Kinerja Sektor Pertanian dalam upaya pengentasan Kemiskinan di Nusa Tenggara Barat Periode 2008-2018. *AGROTEKSOS* Vol 30 No 1, p. 11-17, April 2020.
- Shahbaz, M. (2013). Linkages between inflation, economic growth and terrorism in Pakistan. *Economic Modelling*, 32, 496–506.
- Shodiq, Muh, Fajar. (2015). Radikalisme dalam Islam antara Pelabelan dan Konstruksi Sosiologi. *GEMA*, Th. XXVII/49/Agustus 2014-Januari 2015.
- Sugiyono. (2010) *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta.

- Thalib, J.U. (2003). Radikalisme dan Islamo Phobia. Dalam: Islam dan Terorisme (Z.A, Maulani dkk,;ed.)Yogyakarta: UCY Press.
- Thoyyib, M. (2018). Radikalisme Islam Indoneisa. TA'LIM : Jurnal Studi Pendidikan Islam. Vol.1 No.1
- Tukina. (2011). Tinjauan Kritis Sosial: Terorisme di Indonesia. *Humaniora Vol.2 No.1* : 731-742. Jakarta: Bina Nusantara University.
- Yunus, A Faiz. (2017) Radikalisme, Liberalisme dan Terorisme: Pengaruhnya terhadap Agama Islam. Vol. 13, No. 1. *Jurnal Studi Al-Qur'an*.